

Politics as the Spirit of the Embers of Light :
Dawn is the value of Education

By

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Isbn: 9781713016250

When the hour is darkest, or the tide is of the
greatest height, what more is there to fear but
war, death and famine?

Book 1: The difference(s) between the Geneva Conventions of 1864, 1906, 1929 and 1949

During the wars for Italian Independence in which the wounded were either offered clemency through the daring and audacious acts of the public(s), in which the war-zones were both civilian habitable zones and offensive theatres of war, the war wounded would be treated by non-military or non-state actors. Civilians who put their lives at risk and offered to support the interests of peace throughout the barbaric acts of warfare. In 1863 Henry Dunant was given authorisation from Napoleon III and equally a remit with regards to his ideas to create a community of medical professionals who worked tirelessly within compatible combat theatres. This remit was designed to allow international delegations of military personnel to discuss an agenda from 16 separate nations. The agenda they discussed saw the foundation of the International Committee of the Red Cross of which there is still a Red Cross operating in a number of different guises. These guises work in such a manner as to aid international disaster relief as a result of the anthropogenic and anthropocentric polymorphism or dynamism of warfare and equally the disasters that happen as a result of the very same destructive nature that inspires warfare. Be it through landslides, mudslides, earthquakes, volcanic eruptions or otherwise. The Red Cross save lives.

The agenda they discussed saw the foundation of the International Committee of the red cross in 1863 as a result of one man's passion to help protect both the civilians who were being dragged into a war for the sake of a state that hadn't witnessed the intentions of modernity within their borders on the level that gun powder was creating. Death and the intolerable cruelty of one person inflicted upon another, or a multitude of people inclining towards hatred of their betters or those worse off than them.

In 1906 and 1929, updates to the Geneva Conventions, which were mainly designed to allow and develop rules such that civilised nations acted as such both in theatres of war or otherwise; allowed for the intervention of humanitarian treatment of soldiers who would develop over time. The simple pleasures that we in the civilised world take for granted. The ability to drink a glass of wine, the ability to walk down a street without explosions or mortar fire. The ability to speak freely or walk without fear of chastisement because of cultural or social norms, clothing and style or colour of dress. The ability to feel safe regardless of a persons sex or race, class or social background or learning or even a choice of religion as a mass gathering of like minded individuals intent on finding their God.

This allowed for compassionate treatment of prisoners who were afforded rights, limited as they might be, in circumstances where they may not necessarily have been provided the honour of a bath with hot water, soap, access to medical and religious facilities or respectful treatment in prisoner of war camps. Equally provisions with regards to military hospital ships and even provisions for religious leaders of worship who were not soldiers were made back then in the 1940s. The world was more innocent, more civilised and more honourable back then, but for all the tears cried, and for all the lives lost, we have one chance to save the future. Some words are harder to say, and at times harder to hear, so, "You are the future, live your life such that you will be remembered for the good in you."

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2019

1.

For the people, politics; that is, the nascent ability of a stance of ideological fruit and ultimately the principled stances of any nation are not the fruits of either left wing, right wing or centre left or otherwise. Political stances within political fields are ultimately very personal and individual, down to specific individuals who feel they are the only route to survival in civilised nations and classes of people. That is to say, the people who genuinely believe that the position of holding and containing weapons in the civil populous which will limit the ability of any and every nation to disarm. The nature of the threat of disarmament (rather than to) for some people is greater than the threat(s) to disarmament as a result of organised religion. This in part is a result of the mixed messages of poorly envisioned academia in which a personal stance where education is the only means to an alteration of a system such that democracy for the people becomes the norm (abused through the uses of constitutional power, capital and human resources such that the idea of democracy ceases to have any relevance within the western world) over time for self gratification in the eyes of freedom.

The nature of partisan political fencing, such that the importance both to how a nation is viewed internally as with how it is viewed internationally is generally forgotten in the ballot box due to personal sentiment. Idea's derived from religiosity which then take on a form of their own neuroses defines as opposed to defending the groups of people who are required to struggle such that they find the lack of development over time becomes a stagnating issue of poor quality education representative to the underclasses, such that it is a form of temporal politics (such as helping the poor, or being kind and respectful to an individuals neighbours are forsaken for ideas such as "*It won't put food on the table, neither will it promote peaceful coexistence on this our humble and simple mortal coil*") as has happened under the leadership of, rather than development of systems such as Marxism. Weakening and diluting the nature of far right

ideologies through a unified school of political development, as opposed to the new nature of celebrity depoliticization of the the leaders of both institution and of the state. Whilst politico-temporal ideology defined through teaching youths the nature of justice through programmes of education as opposed to the long hand of the law, you would then find that the people who learn from theses as opposed to truncheons might become pariah's in a field and state where they become agents of the state.

Whilst the words sound poetic as opposed to the political, legal or sociological basis for the foundations of peace, nations such as the Balkan regions through to Russia and China who are ultimately the enemies of no nation, despite the vestiges of power they believe are the norm worldwide, have historically faced a task. The task is not how to create or speak of peace. Rather it is a question of how to reduce opportunity for and instances of war from first instance use of thermonuclear warheads whether depleted or otherwise. If asked whether I feel safe eating the fish that sail amongst the Trident submarines of one state's defence versus eating the vegetables that are grown near another nations warheads underground, I would say, the reason there is an increase in the nature of cancer's around the world (world-wide) is down to how we as a world consider the ideas of *environment*, and environmental science or fuel provision.

On the other hand, the nature of starving an entire continent, dehumanising the very populous of that same continent, and then force feeding rhetoric such that a child who sees a gun in the hands of a rapper in thought, word or deed does not necessarily realise that the gun is a force for evil as opposed to a force for good. The thoughts of the religiosity of a world that fails to find the value of a religious and sometimes autonomous sub-culture (based on denomination) as a predefined and distinctly specific idea of the nature of how to alter the nature of faith. Faith is the ability to save a life of another person through peaceful means, as opposed to the wars of realised faith in which the ideas and ideologies we each share and learn limit our ability to see the fruits of historical faith through the legislation and common goals of all administrations through the laws that limit

the ability to make the future fruitful for all human beings and the creatures that sail with us worldwide.

Speaking of the soul of the National Health Service as a political imperative such that the need for the shadow of a life giving system (Public Service), to alter the direction and nature of politics worldwide, whereby the idea of selling a public system, for the nature of taxation systems that can be created thus highlighting the nature of public education in healthcare would be a societal good. But ultimately, in looking at the system of provision of life giving as opposed to life taking, where the whole of the public, as opposed to only a part of one nations public having access to the same infrastructures (of which they are billion pound systems and infrastructures) that are required to save the very lives that could create the next Michaelangelo or Machiavelli, Homer or Seneca. This same idea, this same ideology of the left wing, in which, art is the nature of creation of life, not destruction of the very same thing, defines how politics is supposed to inspire individuals to communicate and further their goals and wants. Their needs and hopes, as opposed to solely highlighting the frustrations of a populous who thought civil, have the right to be free and assemble in a manner whereby they can direct the course of history just as well as those people(s) who choose to infringe upon the need of individuals.

To state that an individual has the right to employment for example (on a worldwide basis) defines the very role of rights, where an individual has the right to choose what occupation they might work in, even if they are not necessarily a perfect fit, they are able to choose what type of occupation they might desire. This is such that they, the person who would ultimately be required to fulfil the role are able to do so in a manner that best befits the role. Now, looking back at the National Health Service, of which, British pride rests on the nature of the manufacture of an entire civilisation based on having a healthcare infrastructure that does not show any form of bias in and with regards to the treatment of all men and women, children and (where there might be a pdsa, which whilst not necessarily public in the role of it's services, the peoples dispensary for sick animals still at present provides a service to anyone who has a sick pet, such that there

might be a reduction in the ailment of the same, based on income). The National Health Service does not have any stipulations on income, rather it is wholly reliant on individual and en masse public taxation as with the fire and police services, who rely on the same in order to save their services from cuts to vital services.

If an administration states, these are the problems in my constituency, *'as such we require more police on the streets and more firemen and more ambulatory staff'* only to fall into the same pitfalls that every administration on the face of the planet falls into, then what happens when there are only 11,000 scientists who stand up for an environment that is failing as we speak? With rises in individuals suffering from Asthma, safety from deterrents of nuclear power are far from the sole impetus for a child being born unable to survive in it's own environment. Or an adult being unable to speak for their children such that their own mental health is impaired to the stigma of social and societal unwillingness to change. The media's tolerance and at times [intolerant] attacks on the very state they are destined to serve as part of a wider network, leaves the world in want, rather than solely one nation, one state or one race of people. All people are in need of the same level of support such that the National Health Service, as administered by not one nation, or a variety of corporations intent on selling the soul of the world to warfare, but rather providing a taxation system for all organisations and peoples to benefit would (is) the dream of Marx.

The United Nations, administering a public taxation system, such that loans are paid towards the people(s) that need the education and the healthcare infrastructure, as opposed to weapons of war and of destruction then must leave only one simple point. It is us, as a people who are at fault for misunderstanding the nature of religiosity within the modern field and frame of work, life and lifestyle choices, not as a judgement from God, but as God's Judgement.

2.

Taxation with a view to paying for primary, and first line services is not auxiliary or secondary as a form of societal interchange; hitherto allowing for the specificity of a dialogue on the part of an administration in the form of provision of primary services to the public from the exchequer. As a result of this, all other services, be they prevaricated (or even privatised with a view to reducing the impetus for budgetary constraints as a result of opportunity costing) as a result of the same provision come with their own budgeting constraints from any given budget regardless of whether it is for the need for new water treatment works or an extra pair of feet walking the streets of any nation.

'The war for more, from any nation in want is a notion that all nations share'. This is in the form of the needs of any public through the essence of egalitarian and objective strategic lenses. That is to say; all things being equal (*a priori*) the popularity of a government, regardless of the resources, policies or budgets they control as a result of their manifesto and rhetoric espoused in the eyes and ears of their freedom of speech and the loyalties pertained to through the rhetoric of the parties associated with specific rhetoric.

The trials of specificity of a realist approach to political isolationism and the legitimisation of a political backing are limited globally by the lack of a singular approach. Where one parties stance affects how other parties interact with their own public(s) countering the ever growing agency of statecraft and the tides of warfare along with the concert of peace and peaceful coexistence which is the public view of their nations strength internally. But the question is, why isn't this the external viewpoint, when over the course of one hundred years, no more so than this current generation of extremes of poverty and wealth through access to the means and not necessarily the mode of production that has so often been argued and debated about.

Now, stepping back to the role of the National Health Service as a means of education within a public who many of whom may not solely understand the nature of business,

management, administration or even academic principles or academia as a whole, the nature of the naming of the human body in Latin as an example, along with the law of ethics. Where the public were to be trained (or armed with) the rhetoric of the National Health Service, the nature of education worldwide, would allow for wages of low paid workers and the unemployed to rise periodically as with the nature of the role of education. Equally, national and international competition would take on a different role with regards to the nature of social and societal change. Social security and new business start-ups in markets that may well be stagnating (an example being the number of community startups and social startups in one are of Scotland's almost libertarian, though highly almost parochially patriotic reinforcement of the tolerant though not necessarily accepting attitudes of individuals from outside of the community) which leads to the a historical image of education and the nature of university fee's that are almost completely exclusive based on the nature of allocation of funds and the role of cultural education and the need for pre and post primary school education, lifestyle and cultural input.

Equally, the assertion of an assembled conglomeration of transportation systems in which the cooperation of the public, who would ultimately promote the nature of political activism through education in the form not of repression or propaganda of the state such that it would alter the philosophy of continuous education of all individuals. Imagine a world in which rather than focusing on a wardrobe full of masked ideological truths the falsehood of a situation could be overcome through the use philosophical truths that are astute and timely, such that in order to drive a bus, you were required to gain an understanding, not of econometrics and the art of driving, but rather science in the form of physics. This of course would only be relevant where the nature of systems of transportation were badly in need of a form of research and development on the ground, with the impetus of change being the nature of evolving transportation such that public services and transportation take on a new meaning with regards to an understanding of how to keep the public safe, and the role of legislation equally in understanding the role of

systems of transportation. Where this is the case, the necessity of education then takes on a new role whereby school-leavers are given a choice that necessitates the nature of education over the role of the ego in founding a nation state of individuals who all have pride in their given administration whether by choice or otherwise.

3.

History is such that post operations and social or societal upheaval through international theatres of warfare, there is much to be done in the form of construction post deconstruction, education of a civil populous and reintroduction of forces within society, such that they are no longer international combatants in the dance macabre. Along with the United States and the Axis forces, a lot has changed in the form of societal change through to infrastructure and business that is specifically designed with the mindset of creating and independent, wholly autonomous culture of peace loving and peaceful societies. The biggest threat to the nature of peace, is the involvement of individuals who are not prepared to carry the burden of history without force feeding themselves and others with rhetoric that limits the interests of peace.

After the United States, despite holding the post of Headquarters of the Office of the United Nations Secretariat, and Russia, their old enemy held talks on the 1st of July, 1968 through their respective post holders (at the time) of U.S Ambassador (Llewelyn E. Thompson) and Soviet Foreign Minister (Andrei A. Gromyko), the Non-Proliferation Treaty which had taken a decade to prepare and design such that it was fit for all parties came into existence. The two ambassadorial post-holders, on behalf of their nations might in the present age have argued that their actions have saved the world from another global confrontation of the proportions of World War I and World War II which both blighted and brought untold misery to the foreground of a world that has since been scarred with the blight of constant empirical stances with regards to foreign territories, individuals and peoples.

The questions that every nation, within the British Exit from the European Union, formerly the European Economic Community are so now becoming so widespread that all peoples are asking whether the interests of the many are reserved for those who have the power to halt the march of further boots from national to foreign shores. The questions of whether individuals

will have the right to economic subsistence where there is a further recession, whether there will be a reduction in homelessness and the ultimate nature of poverty, or even whether there will be jobs post Brexit highlights the need for a communal school of politics, which would later highlight the need for more unison or a greater separation with regards to the devolved politics of which I cannot decide or direct as the constitutional right of democracy depends on the voices of those who feel they have no voice is required. Herein follows a historical imperative of foreign policy of one nation (or where necessary, more than one, as an example and breakdown of the road to 'peace' and 'stability'. But before this can be undertaken, the questions of whether there is a crisis in which the globe as a whole, irrespective of the strength or weakness of national and international markets of trade and industry in all things has stability; through provision of medicines, minerals and base metals used in scientific research and development, but equally who, how and why *peace* is of such an urgent nature to the people(s) forsaken by a world at war :-

The Laos Crisis of 1960 - 63

The Congo Decolonisation and the Cold War of 1960 – 65

USAID and PL-480 of 1961-68

The Bay of Pigs Invasion and Aftermath of 1961 - 62

The Cuban Missile Crisis of October 1962

Alliance for Progress and Peace Corps 1961 – 69

The Limited Test Ban Treaty of 1963

U.S. Involvement in the Vietnam War: the Gulf of Tonkin and Escalation 1964

The India-Pakistan War 1965

The Arab-Israeli war of 1967

U.S. Involvement in the Vietnam War: The Tet Offensive 1968

Soviet Invasion of (the former state of) Czechoslovakia 1968

The Nuclear Non-Proliferation Treaty 1 Jul 1968

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- *List of parties to the treaty on the Non Proliferation of Nuclear Weapons*
https://en.m.wikipedia.org/wiki/List_of_parties_to_the_Treaty_on_the_Non-Proliferation_of_Nuclear_Weapons
- <https://history.state.gov/milestones/1961-1968/npt>

Book 2:

The Twelve Cloisters of Machiavelli

Despite the words we allow to enter the public sphere, art, that is the manifestation of the same, as a form of expression supersedes the nature of broken translations of the same. A persons contribution to the to the creation and destruction of art is simple; when looking at the nature of criticism of an individuals work, such that it translates as art. Time, though limited is a question of strife per era, age, epoch, aeon etc. subjective in isolation. But when viewed as one word, time then becomes an objective but still relatively subjective imagining of an intangible state.

A division between the past, the present and the future as a menagerie of convocation of which the term '*heuristic idiom*' ceases the discussion of definition over objective or subjective relativism. Relativity on the other hand defines, how, where, when or why a person might produce a narrative of the nature of time in comparison to the value judgement of the individual such that creation over time is the manifested idiom on a temporal basis.

I gave the original first to a random lady sitting on the street, who was begging for money. This is at a point when I had nothing to give bar the essence of my very core being. She looked grateful, so today I pray.

Redefinition of the First of Machiavelli

The bricks of the castle, the bricks to the castle;
pouring and consuming
recycled, regurgitated cogitations
in which a person call's
delectable sound of the forgotten
tyranny and freedom,
expression and thought
word and in actuality
the hope of structure
from Golden old to fuscia and
back again,

No side note this time,
for a gift given is the first

The Second of Machiavelli

The O' of Sforza,
omitted over time;
for the name of the leader of a nation,
rests within a dominion,
freedom(s), though undefined become theatres
the life of a prince or princess.

Meanwhile, a kingly feast is consumed.
Consumed to the sound of names,
names even the mighty and powerful
would pray to;
in a darker, more bellicose age.

My breath smells, as I reach for gum,
I listen to the room glisten,
the sound of a room of poets;
fear, in each of their eyes.

That was the second of Machiavelli.

The Third of Machiavelli

The page is empty,
cold and devoid of love;
of that emptiness, I see a poem,
where no poem resides.

Were it not for the nerves,
the tense heart beating,
this hard boom bashing of
raging, immense inferiority
in my corner of the universe dances.

It sings "I need a Venetian blind,
for a muse who sings
and sells, flowers for electricity"
Is this love or love adorned?

The Fourth of Machiavelli

My dark hands on the darkening tome,
of which I smell the smell,
a stench of life, of death,
of love and honour and
speckled honest life.

Handwriting adorns my new love,
the old book,
this book in which
my adamant need for her
draws me to this cold,
and hot nonchalance.

This shimmering, bouncing cost,
my bounty for a love,
for a life, my life;
this subliminal shadow of love.

The Fifth of Machiavelli

As my fingers remove and
continue to move, my attraction to
the page waxes, it wanes, it
motions and gurns; from a
perspective of which this is it,
this is a toasted rose.

- A. I will meet her,
- B. when I do,
we shall see,
- C. love or not to love,
- D. to be or not.

“Iam dei diem!” in my own world, yet in my own world it
is wrong to love the shadow, this shadow of my own as I
do.

The Sixth of Machiavelli

How many boots? How many feet?
Fallen lovers and diners one and all.
Diners I say, on that food; language,
foraged and words lost.

Of love,
of Death,
of a Dearth of loving and death.

It is in your words,
your lifetime,
in which the illusory curse of
light becomes a forgotten
realm of peaceful coffee and

vegetable soup.

registration

The Seventh of Machiavelli

“It was ‘84, I was one amongst you..”
the mind wanders
as a tank rolls,
chasing after a man;
this man.

Whom of course is chasing after
blue lights,
an ambulance
and home,
they say the pen is mightier than the sword,
where we reside.

An example of the deprivation
of the wondering mind,
this my first and
most obvious transgression,
so, eat the apple, eve!

The Eighth of Machiavelli

Oh existential flickering flame, dance and bloom
condensation on my steadily blackening glass. The rim screams
in effervescent rage as the sound of poetry is convoluted
throughout to the chants of the young, singing in angst.

Which way is home?

What is time?

I question, alone at first
appearing as though this tall tower,
a fabrication of fallen deities
beheld in the eyes of clarity
from a parapet
as one is struck
through heart and limb
by arrows whim

The Ninth of Machiavelli

Of words eternal where words cease,
guiding the immortal to lust,
lust for this love;
this penniless philosophiae
of the first.

In which a bloom loses its
rust.
Were it not for the young
and the old,
the old of whom love remains

Love remains but a tast,
a touch
the smell of the last kiss
of that heavenly rose
I still hold, drying and desolately
seedless.

The Tenth of Machiavelli

Eyes and mouth, consuming water.

Open, daring to imagine
the bitter, embittered and embittering
ferns and reeds of which a shadow
is cast.

The lights intensity dims on a shadow,
a dream of forgotten galleries,
reality is exposed brickwork,
an art unto itself.

The earth is moist and cold,
dampeningly it reaches
to my very extremities.

The colour orange and corn,
for the feeding of thousands

The 2nd Sixth of Machiavelli

Cars stream, like the tears of war;
this war for sensitivity
for more than blank pages,
for this poetry

this love
lovers allocation
all for nought
and so to the next

Exposed brickwork in isolation,
all people,
all men
women
all.

The 2nd Seventh of Machiavelli

The note reads in handwriting exquisite,

“When the English left France,
the latter almost immediately
invaded Italy,
under Charles VIII
they were given an...” then it goes,

from mental vagary
to Academia’s hand
composed in its own repose,
collectively ignorant of the
farce of arms,
borne of these hands,
in this tongue.

Proof